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THE CENTURION OF CAPERNAUM.

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.—*Matthew* viii: 5–13. See also *Luke* vii: 1–10.

I.

THE COMING TO JESUS.

It seems to us that this narrative is one of the most beautiful gems that so profusely adorn the Gospel history. It is the picture of a religious soul in a lovely and child-like form, revealing an extraordinary faith under great disadvantages.

And when Jesus was entered into Capernaum. The *time* of this miracle was shortly after our Lord came down from the mount where he had delivered his inimitable sermon, and not long after the miracle at the wedding in Cana of Galilee.

The *scene* of this miracle was the city of Capernaum, celebrated in the history of our Lord, though scarcely known in Old Testament times. Though born in Bethlehem of parents who belonged to Nazareth, our Lord made his own home chiefly at Capernaum. While in subjection to his parents — from early childhood till he was thirty years of age — he seems to have dwelt in Nazareth; but about the time that he commenced his public ministrations, or soon after his baptism, he "came and dwelt at Capernaum." This city was therefore the centre of his operations. To it we find him generally returning from his various itinerant missions. It was situate on the northwestern side of the lake of Gennesareth, called also the sea of Galilee. It was a Jewish city at this time held by a Roman garrison in Herod's pay. There is still some doubt whether the precise spot on which it stood has been identified. *Ritter* and others suppose the *Tell Hum* of our day to mark its site, but our countryman *Dr. Robinson* and others think *Kahn Minyeh*, about three miles farther north, is its true site. However this may be, it is incontrovertible, that our Lord's prediction concerning this city has been long since fulfilled. "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." *Matth.* xi: 23, 24.

Although this city was our Lord's home during the years of his public ministry, and notwithstanding He gave its inhabitants many evidences of his power to work miracles and to save, still they were remarkable for their infidelity, impenitence and general wickedness, and hence his denunciation of their sins for rejecting Him and continuing in their rebellion. Their abuse of great privileges augmented their guilt until their condemnation was greater than that of Sodom.

There came unto Him a centurion. Our word centurion is from the Latin *centum* a hundred, and means literally a Roman officer commanding a hundred men, corresponding nearly to our captain. [See Adams' Rom. Antiq., p. 370.] The title centurion was, however, used with so much latitude, that it sometimes signified one who led a subdivision of a Roman legion without fixing precisely its number. In the following places we find mention made of persons called centurions. Besides the passages referred to as texts above, *Matth.* xxvii: 54; *Acts* x, xxi, xxii, xxiii, xxiv, xxvii, xxviii. The first convert to Christianity after the crucifixion from among the Gentiles

whose name is known to us was Cornelius, a centurion of the Italian band at Cesarea, of whom we have more to say in another chapter. At least four centurions are favorably spoken of in the New Testament.

Some think the centurion of *Matthew* now before us the same who is called a nobleman of Capernaum in *John* iv, who came to Jesus, and begged mercy for his son. But there is no reason to suppose them the same. There are some striking points of resemblance, it is true, in the two narratives; but our Lord was never straitened for motives nor for means of showing his mercy. In both cases, the person asking help occupied a high position in society, and the person at the point of death was young, and the cure was wrought at a distance; and in both cases, the faith of the person making the application was remarkable; and our Lord was glorified by both miracles. Still there are points dissimilar — so dissimilar that the cases must be distinct. The one was a Jewish nobleman, looking for the Messiah; the other was a Roman officer, who had but little, if any, information concerning the great Hebrew that was so long and so ardently looked for as the Messiah. The Jewish nobleman makes application to Jesus in behalf of a son, who was nigh unto death with a fever; the Roman officer applies for aid for a servant, (a slave,) who was afflicted with paralysis. One miracle was wrought by our Lord when he was at Cana, the other when he was in the streets of Capernaum. But that which most distinguishes between the miracles was the faith of the applicants. The Jewish nobleman's faith was feeble. He besought our Lord that he would come and heal his son, for he was at the point of death. *John* iv: 27. He seems not to have thought that Jesus could heal his son, unless he visited him, and like a medical man, on the spot should examine the patient, and prescribe according to the symptoms. Hence, we hear him saying, "Sir, come down ere my child die." But the centurion said, "Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed."

There is some difference of opinion among interpreters as to the identity of the cases recorded by *Matthew* and *Luke*. Cavillers have attempted to make out a contradiction between them. In regard to which, let it be remembered, we have no positive proof that both evangelists refer to the same case. It is not impossible but that there were two instances very much alike. Their circumstances may have been mainly coincident, and yet not identical. But on the

supposition that we have two accounts, of the same case, we find no difficulty in harmonizing them. They agree as to the characters, time and place, and substantially in the details. The only difference is that *Luke* is more particular in his chronology, and is more full, and gives us more details of outward events than are preserved in *Matthew*. *Luke* says the centurion sent the elders of the Jews, who besought Jesus to grant his request, saying that he was worthy, for he loveth our nation and hath built us a synagogue. But *Matthew*, in saying that the centurion came unto Jesus, does not contradict *Luke's* statement. He does not say that he had *not* sent his friends the elders of the Jews, nor does *Luke* say that he did not follow after them himself. The probable state of the case was that at first he sent, and being anxious, he followed afterwards himself. And each of the evangelists records that part of the transaction which made the deepest impression on his mind, or seemed to him the most important. And as *Luke* was most familiar with Gentiles and seems to have written his memoirs of our Lord especially for them, he records that this Roman officer was so kind to the Jews that their elders were his friends and interceded in his behalf, while *Matthew*, writing for his own countrymen, the Jews, was the most impressed with the fact that the centurion, a Roman officer, came himself to our Lord, who was a Jew. And besides, if this explanation is not sufficient, then we may adopt the legal maxim, and say — that which we do through or by another, is done by us. We may appear in court by our attorney or lawyer. We may be said to build a house, though we employ a carpenter to do it. A farmer may be said to plow and reap, although he employs laborers to do it for him. Such language is common, and obtains in all tongues. There is then no handle here for the enemies of the Gospel with which to work up a discrepancy between the evangelists. There is no contradiction between them; but on the contrary, by a candid and intelligent comparison of the two accounts, we obtain a more full history than we could get from either separately, and at the same time have an incidental or undesigned proof of their truthfulness as writers. Such minor variations are common in all written and oral narrations.

The elders sent to convey the centurion's message interceded for him, saying, "That he was worthy for whom he should do this, for he loveth our nation, and hath built us a synagogue."—*Luke* vii: 3–5.

A synagogue was a chapel or place of worship, where the Jews held their meetings for reading and expounding the holy Scriptures, but perhaps not common among them till after the captivity in Baby-

lon. And as the centurion commanded the Roman garrison at Capernaum, he probably thought it would have a good effect upon the restless, turbulent Jews who were so bitter in their prejudices against the Romans, if he showed them kindness. Soldiers and sailors are proverbially liberal with their means, and prompt to support public institutions. It was, however, a remarkable instance of good feeling, even if there was a measure of political expediency in it, for a Roman centurion out of his small salary to build a Hebrew synagogue.

We must not think, however, that we can purchase the grace of God by our charities. The centurion did not think of claiming the divine interposition because he had built a synagogue for the Jews. He did not speak of this at all. Nor is there any merit in religious duties to atone for our sins, or to give us a claim upon divine mercy on account of them. We should no doubt build houses of worship, and support the institutions of the Gospel, and we should read the Word of God, and hear his Gospel preached; but the means of grace are not to be substituted for Christ. The divine promise is that we shall find a blessing, if we seek, but not *because* we seek. The use of the means of grace is not the procuring cause of salvation, but the channel or way in which we are to find it. They bring Christ before us. It was when Lydia was in the synagogue on the Sabbath day that she heard Paul preach, and the Lord opened her heart to understand what she heard. It was when the Ethiopian was reading Isaiah as he was returning from the worshiping of the Lord at Jerusalem, that the Spirit sent Philip to him to preach unto him Jesus. They were all found in the diligent, prayerful use of the means.

"Beseeching him and saying, Lord, my servant lieth at home, sick of the palsy, grievously tormented." *My servant* — literally "my boy"—a common and familiar term as *garçon* in French, or as we use the word *boy* for a favorite servant without regard to his age. *Luke* calls him a slave, and so interpreters generally understand the word *doulos*. *Calvin* suggests that he was a slave of rare fidelity and endowments, and hence the master's greater solicitude to save his life.

Lieth at home — literally is prostrate in the house — *sick of the palsy*. It would seem that paralysis is not wholly a modern disease as neuralgy or dyspepsy is said to be. Critically speaking, there may be some difference between palsy and paralysis, though the first term seems to be only a contraction of the latter, but in the New Testament they seem to be spoken of as quite the same thing, and as coming under our term apoplexy. The original here signifies a

relaxation of the nerves of one side. The palsy prevailed in our Lord's day, and does still in the East. But there is scarcely any description in the New Testament of the diseases that prevailed in Judea in his day.

Grievously tormented — terribly, fearfully distressed — is in great agony and at the point of death as in *Luke.* Now it is entirely a mistake, as some critics say that in such a case of palsy there was no consciousness, no agony, no suffering. It may be true that torment or agony does not always accompany the palsy. But there is a form of this disease that is attended by violent cramps and strong pains, and is exceedingly dangerous. Trench says the disease in this case was paralysis with contraction of the limbs and joints, and was therefore a case of extreme suffering as well as of great danger. The Greek term for *grievously tormented* is from the name of a Lydian stone, upon which metals were proved, and hence it came to be used for applying an engine of torture in the examination of criminals, and metaphorically to afflict, torment. And hence here it is applied to a paralytic who is suffering violent pains.

II.

THE PECULIAR EXCELLENCE OF HIS FAITH.

And Jesus saith unto him, I will come and heal him — that is, I will grant your request. I will save your servant. I am ready even to go to your house. Our Lord's reply then was prompt and gracious, marked with a confidence and dignity that showed that he was conscious of inherent power to work such a miracle as would save this servant. And now in the centurion's reply and our Lord's commendation of him we have an instance of extraordinary faith — of strong and discriminating faith — and of a miracle wrought without personal contact or immediate presence. Happily for us this case will enable us to consider the nature of faith, which is an essential thing both in society and in religion. For such is our constitution that we cannot live without faith. We must have faith in ourselves and in one another, and in God and in his Word and works. It is by faith we know the history of the creation, and receive all our knowledge of past ages. We live by faith from day to day. We go to sleep at night confident of the coming morning, whether we live to see it or not. We have faith in the ordinances of heaven, and trust in the regularity of the laws which God has imposed upon nature. They are all his servants.

We trust in our *senses*, though they have often deceived us. We

have faith in our *fellow men*, though they have often cruelly deceived us. A battle is fought and a kingdom is risked through faith in the intelligence of a spy. The merchant sends his vessel to the other side of the globe in charge of his captain, or ships a vast amount of goods to his correspondents, or buys thousands of dollars worth of exchange, all on faith. The general must trust his officers and men, and they must have faith in him and in one another. And though some soldiers have turned traitors, and some clerks and consignees have been heartless villains, still so essential is the principle of faith in society, that we must act on it. We cannot do without it. Without faith the affairs of society must stand still, and society itself is nothing but a mountain of sand. FAITH then is not a mere abstraction, nor the invention of cunning priests by which to put a yoke upon the people's necks to hold them down while they help themselves to their purses. Faith is not something merely bound up in the Confession and Thirty-nine Articles. Nor is it a new faculty of the mind made to priestly order by the Council of Nice, or by the Synod of Dort, or by the Westminster Assembly, or by the British Parliament. In general faith is not a supernatural thing. It is a simple, familiar principle of every-day life. Intellectually and in a religious sense it is the same thing. It is belief, trust, confidence. But religiously, it is trust in God, belief in all God has said to us, because He says it, and confidence in his mercy through his well beloved Son Jesus Christ. Such a faith is the gift of God. It is produced by his Spirit. It is "a saving grace whereby we receive and rest upon Jesus Christ alone for salvation, as He is offered to us in the Gospel." We may then see why it is that the Scriptures speak of faith as being so important, and tell us that without faith we cannot please God, nor be saved. And it is certainly remarkable that the two most extraordinary instances of faith recorded in the New Testament should have been found among the heathen, and not in the Hebrew Church — this centurion and the Syro-Phenician woman in *Matthew* xv. And of her case, our Lord did not speak of her toil and travel, nor of her expense and perseverance, submission, patience, humility and maternal solicitude in coming to Him, but specifies her faith as most worthy of notice; so here it is not the benevolence, nor charities, nor rank, nor soldierly demeanor, nor humility and perseverance of the centurion that our Lord commends as most worthy of admiration, but his faith. "Verily I say unto you, I have not found so great faith, no, not in Israel."

In the *first place*, then, is there anything in the centurion's case

that justifies our Lord's commendation? Even *he marveled* at it. That is, was filled with wonder, admiration, astonishment, speaking after our manner, that so discriminating and strong a faith in him should be professed by a Roman officer. And the Holy Spirit has no doubt preserved this record of our Lord's admiration, to teach us that this man's faith is to be imitated as well as wondered at. It was wonderful that a man under such natural disadvantages as had encompassed this Pagan and soldier in his education, and youth and profession in manhood, should recognize what the Jewish rulers failed to see, and should profess a greater faith than any of their race — a race heroic by faith — had ever before displayed.

First. It was to be marveled at that such faith was found *outside* of the Hebrew Church. The term *faith* used in the text does not of itself necessarily imply saving views of Christ as a Redeemer; but from its connection, we think it proper so to consider it. Primarily it means here confidence in Jesus as having power to heal without personal contact. *But speak the word only*, said he, *and my servant shall be healed.* *Wetstein* and some others understand this to mean: "Command by a word and my servant shall be healed." This was certainly an extraordinary profession of faith for a man to make in a Hebrew, who had not himself been brought up in the Creed and Catechism of Abraham. *No, not in Israel* — that is, not among the chosen people. Not one of the disciples or apostles even had as yet made such a profession of faith in him. They had the prophets and Moses whose writings clearly pointed out the work and character of the Messiah, yet they had not professed such faith in him. *Not in Israel* is emphatic. Israel was the memorial name of Jacob for his having prevailed with God so as to become a prince, and from him all Jews prefer to be called Israelites, just as the people of Rome assumed to be called Romans in honor of *Romulus*. The meaning then is: I have not found such an instance of faith among the Jews, who are distinguished for their princes, who have prevailed with God on account of their faith. They have had men of heroic faith, but not such an instance as this.

The distinguishing excellence of the centurion's faith then did not consist in his having an exalted idea of God, and believing that He was the Creator and governor of all things. *David* has as great faith in the works of creation and Providence as he had, and no doubt knew a great deal more than he did. And *Cicero* and many of the heathen had some grand ideas of the Divine power. He could say: "Nihil est quod Deus efficere non posset, et quidem sine labore ullo," &c. [*De Nat. D., lib.* 3.]

Nor did the peculiar excellence of the centurion's faith lie in his belief in miracles. All Jews and even all the heathen believed in miracles. It was a part of the common faith of the whole world, and is so still, with exceptions as rare as idiots. The peculiarity, the distinguishing excellence then of this man's faith consisted in this — that he, being a Gentile and a Roman officer, accustomed to see men having influence and authority regarded with great ceremony, should believe that Jesus, who was outwardly a mere man — a Hebrew — in humble circumstances, and without any of the pomp or signs of power that he was accustomed to recognize, wielded the heavenly powers, and had as complete a control over them, and over all diseases and spirits as he had over his servants and soldiers.

Second. It was worthy of special attention that such faith was found in *a soldier.* Our Lord was at this time surrounded by the Scribes and probably in the house of a Pharisee, but it was in the Roman soldier, he found the greatest faith. As the profession of arms is not in itself sinful — is not a sin *per se* — so neither is the term soldier synonymous with cruelty or bloodthirstiness, nor with drinking, debauchery and lawlessness. If there are butchers among soldiers like *Nana Sahib*, there are also *Havelocks* who are as distinguished for refinement and kindness of feeling as for lofty courage. We regard war as a terrible thing, but it is sometimes the less of two evils. War is better than national disgrace, or such loss of national honor and position as should destroy our self-respect and happiness. Gladly would we have our cannon turned into church bells, and our shot and balls into railroads, and our men of war into merchant ships, if it were expedient. But it is not, nor will it be, until men shall learn war no more. Such is the depravity of mankind that one sword is necessary to keep another in its scabbard. It is not necessary here, however, to enter upon the question about the lawfulness of war in Christian States. The only point here insisted on is, that because a man is a soldier, he is not of necessity the greatest of sinners. A man is under no necessity to serve Satan, because he serves the government as a soldier. The army is not a favorable school for piety. The military profession presents occasions and temptations to idleness and manifold wrong-doing. It is an excited, spasmodic, irregular kind of life. The soldier and the sailor are often without Sabbaths and sanctuaries, and under peculiar temptations to forget God, yet it has pleased God that his grace should have many heroes even in armies and camps and naval ships. If the military profession was a sin *per se*, then, instead of having

chaplains to preach the Gospel and administer the sacraments of the Church in our army and navy, they should urge the men to desertion. But when the soldiers crowded to hear John the Baptist preach, as well as the Scribes and Pharisees, did he tell them to desert, and join a Peace Society? No; but he did tell them to do no violence and to be content with their wages, and not to accuse any man falsely. Soldiers are found also listening to the words of truth as they fell from the lips of the Great Teacher himself. But he did not tell them to leave their profession because it was a sin. In the New Testament we have *four different centurions* brought under the power of the Gospel. The one before us owed allegiance to a heathen emperor, yet he possessed greater faith than any in Israel. And what shall we say of Abraham, Moses, Joshua and David — men of pre-eminent faith, and yet heroes in battle? And what shall we say of Col. Gardiner, Gen. Burns and Gen. Sir Henry Havelock, and many others in our times?

III.

EVIDENCES OF THE CENTURION'S FAITH.

In the *next place*, then, let us look at *the proofs or evidences of the centurion's faith.* And here observe, *First.* His tender care for his servant. But could not a Roman officer be kind to his servants and faithful to his soldiers, without having any knowledge of the true religion? Do not the heathen practice many virtues? We answer, certainly they do. There are some actions recorded of heathens that are worthy of imitation. But admitting that there are some few things lovely and excellent among Pagan nations, we do not by any means admit that their ethics are to be compared with those of Christianity, or that they are not in need of the Gospel. By no means. The picture drawn of them by the apostle in his epistles is still true. Nor do we allow, that the admission of any good thing to heathendom is antagonistic to the Gospel. The morals of heathendom, even if they were a hundred times better than they are, do not contradict, nor supersede Christianity. The teachings of tradition, the light of nature, and of conscience and God's Spirit are the teachers of all men, and are quite sufficient to account for the glimpses or guesses at truth that we find among the heathen. Considering the physical and moral unity of all human races, it would be strange, if there had not been found in heathendom an unconscious prophesying that proves the necessity of a Saviour, just as their sacrifices prove a conscious need for some atonement for sin. Indeed it would be

strange, if there were not some fragmentary truths in all nations and in all ages, resembling one another, and altogether bearing testimony to God's own original copy and to the complete edition of his own revealed truth.

Second. The *completeness of this Roman soldier's character*, as seen in the care of his servant as well as in his public spirit, deserves special notice. His attention to the religious wants of the people around him, nurtured his humane feelings for his own household. His charity did not all go abroad. He did not make his generosity towards the Jews an excuse for neglecting home duties. His public regard for the Hebrews was not made a veil to cover up selfishness. And as a historic fact, it is to be observed, that true religion is always found developing what is lovely and of good report, noble, kind and reasonable. This centurion's anxiety for the recovery of his slave is, however, the more remarkable when we consider that he was a Roman, and the age in which he lived. His conduct is a remarkable contrast with that of the eloquent Cicero, who thought it necessary to excuse himself for having had some feeling at the death of one of his household. Ordinarily in that age and among the Romans, slaves were denied the sympathy that belonged to other human beings.

In whatever way we may account for the morality and tenderness of this Roman officer towards his servant, we find them in connexion with, colored by, and developed in an extraordinary faith. His benevolence and charity, if not called into being by his religious faith, were certainly ennobled and made more delicate by it. It is indeed true, that morality is not piety, but there is no consistent or true piety without good morals. It is true, that high social affections, amiable instincts, commercial virtues — promptness in business, capacity for business and integrity on 'Change are not to be substituted for penitence and faith in Christ, yet they are in every way commendable. But the instinct of kindness towards a servant or dependent may in itself be no more in a religious way, than instinct tenderness towards a horse or a dog. And does not this instinct tenderness for animals exist among the heathen who have never heard of the name of Jesus? May not a *deist* who does not believe in the Bible bind a poultice to his wounded hound, or an *atheist*, who denies immortality, and says there is no God, weep over the groans of his dying steed? May it not be then that a man is sober, intelligent and industrious — that he has been a dutiful son, and is a faithful husband, an indulgent father, a kind neighbor, a good citizen — an

upright and honest man — and that still he is not a Christian? If he is all this, let us thank God for it; but let us remember that one thing he lacks yet — and that one thing is love to God — a supreme regard for his will — an habitual reference of all to his law as the standard of right and wrong — an habitual trust in God as a sinner reconciled to Him through Jesus Christ. Now is it not fairly a matter within your own experience or observation, that a man may have amiable instincts and social and business virtues, and yet not have the fear of God before his eyes? There is a want of spirituality spread over all he is and does. There is no spirit of prayer, of love to God, nor panting after holiness, nor habitual striving to please God. Is it not true that a lady may be found weeping at the theatre over a tragedy who has never wept over her guilt as a sinner for rejecting Christ; or in ecstasy at an opera, who has never rejoiced in the love of God shed abroad in her heart by the Holy Ghost? A taste for poetry and the fine arts does not always imply a love of holiness. Nor does a reformation of manners always imply regeneration, though regeneration is seen only by a reformation of life. Every conversion to God yields the fruits of true obedience to his laws. Salvation by grace does not lead to licentiousness, nor does justification by faith excuse us from good works, but the rather impels us to them, so that those who believe in justification by faith and in salvation by sovereign grace, are of all men the hardest and most persevering workers. They work diligently because God works in them, and they believe God is helping them. It is not true then that Christianity diminishes in any measure a man's tenderness for his fellow men; nor does it make a man any the less trustworthy as a mechanic, merchant or soldier. On one occasion the general in command of the English army in India was told that the insurgents were about making an attack on one of his positions, and he ordered out a certain regiment to oppose them, but his aid replied, that regiment could not go, for "they were all drunk." "Then," said the commander, "call out Havelock's *saints;* they are never drunk, and Havelock is always ready." Accordingly the bugle sounded — the ranks of the "saints" closed sternly up, and with him at their head who had so often led them in prayer, the troops charged on the enemy and scattered them in flight.* This true history is its own interpreter. For the soldiers who were so sober and so much given to singing psalms, reading the Bible and prayer, that they were called *Havelock's saints*, because he had so taught them, were the very men

* Headley's Life of Havelock, p. 48.

of all others to meet the enemy. And never did they fail to perform their duty faithfully to their general, their country and their God. The history of war from the beginning till now, does not present a record of greater courage or of more lofty heroism in battle, than we find in Havelock's Indian campaigns with his Highlanders and the 13th Infantry.

It is not then true, that the Gospel builds up the Church on the ruins of civilization. Christianity wages no war against the fine arts, nor does it preach any crusade against the elegant accomplishments or proprieties of society. Going to church is not to make people vinegar-faced, nor is true, enlightened piety a lowering gloom, nor a moping melancholy. A man does not cease to be a gentleman by becoming a Christian. On the contrary, he is only half, and the least half of a gentleman before, for until he is a Christian, even if he is all that a gentleman should be towards his fellow men, he has not done his duty to his God, and is therefore sadly wanting in that *completeness* — that high finish of character that constitutes the highest style of a gentleman — *a thoroughly honest man* both towards his fellow men and God. And shall we not imitate this Roman officer in his tenderness towards his servant? Among the great evils of our times are the insubordination of domestics, the precocity of children, and the selfishness of masters and heads of establishments. Flunkies affect to be lords and "the queens of society" are in the kitchen. So feelingly and so universally is the remark made, that "servants are the greatest plagues of life," that we are almost ready to wish our times were thrown back to the feudal ages, when if there was a distinction in rank, there was also some care for subordinates and some household pride and affection. But now household relations are transient, spasmodic, uncertain — a mere convenience or necessity for dollars and cents. The social and religious improvement of the one part, and the promoting of the welfare of the other part, are respectively overlooked. Nor is it easy to see where the remedy lies. We can however look back to former years, and sigh that in this particular the past is better than the present. The evils of society, as it now exists among us, are very serious, both as it regards the well-being of its members in this world, and the spiritual necessities of both masters and servants, heads of establishments and the young under their care. It is perfectly obvious that we are tending in our day to anarchy and lawlessness and to a system of pauperism, which only the strongest governments of Europe are able to

bear. And the root of this evil is in the neglect of home education, the want of family government, instruction and religion.

Third. Another evidence of this centurion's faith is seen in his remarkable humility. His address to our Lord, saying, *I am not worthy that thou shouldest come under my roof*, is the more remarkable when we consider the relative position of the parties. Jesus was a Jew — belonged to a people despised by the Romans. There was no earthly pomp or greatness about him. But here we see an officer of the Roman army commanding in a conquered province, whose master was the conqueror of the world — rich, influential and powerful — so struck with the dignity and moral excellence of Jesus, that, wholly regardless of the disparity of their rank, he openly professed himself unworthy to receive a personal visit from him. Indeed so remarkable was his humility, that if our Lord had not commended his faith, we should have been at a loss, which to admire the most. Indeed they were inseparable, and are so still. The root of his humility was his faith. The excellence of condescension is that it proceeds from true greatness. His humility is seen in his declaration of unworthiness, as well in sending the Jewish elders as in his declaration about our Lord's coming to his house. "Wherefore neither thought I myself worthy to come unto thee." "Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof." *Luke* vii: 6, 7. How vastly different this from the style of the Pharisees. The Gentile soldier was a better Christian than the Hebrew elders. So great was his humility that he did not consider himself good enough, nor of sufficient value to have the honor of our Lord's personal presence at his quarters.

But it deserves to be remembered that such humility as this is found only in connexion with true faith. Without reverence there is no piety. The Roman soldier was not given to stereotyped and vain phrases. He was not quick to make vain professions. But in a few words declared what he felt. "Speak the word only, and my servant shall be healed." Short, explicit, and full of meaning, just such words as such a military man would be likely to use. He knew nothing about the lore of the schools. He had no catechetical definition of faith on hand. He had never read a theological treatise, hence he made his profession of faith in the language that his profession suggested. And as faith is the same thing, whether found in a heathen, a Jew or a Christian, whether found in the heart of a soldier, a sailor, a merchant, or of a philosopher, so there is no mistake

as to his meaning. The forms and modes of expressing our faith may be greatly diversified; but faith itself is the same thing. Hence, he referring to his own experience and to his own official power, said, "I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it;" so says he, I believe you have the will and the power to heal my servant. "Speak the word only, and my servant shall be healed." This is a most lively, laconic picture of Roman authority, brevity of command and promptitude of obedience.

Now as faith is trust in God, so it is altogether a different thing from the haughty and ignorant spirit of self-conceit, which is sometimes called independence or manliness. Now if by being independent, a young man means that he will earn his own living by honest toil, and owe no man anything — that he will rise in the world by his own exertions and not owe it to the patronage of others — that he will be honored by his own labors rather than by those of his father and mother, then we bid him God speed. This may all be quite right. But if by independence, he means that he will be bound by no ties to other human beings — that he will owe no allegiance to any will but his own, and live within and by himself — then we say, he is quite at fault. He is trying to do what is wholly impracticable. He will never be able to pay his God, his parents and his country what he owes them. Nor can he live alone. Without a friend the world is a desert. Without something to love and confide in man is a miserable creature. This morbid, affected love of independence that throws off the obligations of society — that frees a man from the moral principles taught him by his parents because they are old-fashioned, and affects to make a man his own lord and master is *revolutionary* in politics, *atheistic* in religion, and a monstrous deformity. And it proves jealousy and littleness on the part of him that indulges it rather than true manliness of character.

Do not err, however, as to the centurion's *humility*. He was not blindly pinning his faith to anybody's sleeves, nor was he impaling his heart for daws to peck at. He was not *fawning on* the Emperor of Rome, nor *flattering* the commanding general of the Roman legions, nor *telling* lies, nor offering bribes to the Governor of Cesarea, nor electioneering for a nomination to high places and emoluments. His homage was voluntary, and proceeded from his own conviction. He came to Jesus of Nazareth to save his dying servant. And according to the divine promise, having humbled himself, he was exalted. He did not think himself worthy that Jesus should enter his

house, but our Lord entered his heart. His humility was before honor. It was just the reverse with the Pharisee — he considered Jesus unworthy to be in his house, or that he was doing him a greater honor to invite him to his house, and our Lord did not enter into his heart.

Fourth. It is in evidence as a proof of the centurion's extraordinary faith, that he did not require any assistance from the senses. His confidence was implicit, perfect in the presence and power of a will, which was itself not visible. Is it not remarkable that he did not desire Jesus to go with him — that he did not consider his *bodily* presence necessary for working the miracle? He did not consider any personal contact necessary. He looked for the desired result not by any ordinary treatment, much less by any trickery. His faith was in the power of the Supreme Being, whose agent he believed Jesus to be, if He was not the very God of God himself, manifest in a human form. It is well known that even the heathen had some idea of the God of the Jews, and of angels and spirits, and had some notion of God's assuming human forms, and coming among men. Homer is full of this. The centurion in command at the crucifixion had some confused idea of Divinity on earth, or that the Son of God could suffer as a man on the cross. I am satisfied that the ordinary method of explaining the faith of this centurion and of Cornelius the centurion of Cesarea, by considering them proselytes to Judaism, is not correct. It is not affirmed in either case, nor fairly implied. Indeed the very reverse seems to be implied in the terms used to express their piety, and by the contrast with Israel, in the history now under consideration. It is, however, true, that though brought up in the creed of Paganism, still he had of late years, by his residence in a Jewish town, sufficient opportunities to become familiar with Hebrew opinions and somewhat acquainted with the fame of Jesus. The miracles and history of the former ages of the Jewish nation, were no doubt substantially known to him and believed in by him. Nor would this imply at all that he was a proselyte of the gate; but only that he was no longer a gross idolator, and had respect for the Hebrew faith and people. It is not easy to define how much and just what kind of faith the centurion had before he came to Jesus, but we are sure, from the result, that he did right in applying to Jesus, and that he had faith enough to save his servant, and we hope faith enough to save his soul.

Fifth. The centurion's case is also the more remarkable, on account of the national prejudices that existed towards the Jews in the

minds of all other nations, and which were returned with compound interest by the Jews towards all other people. The prejudices of race and religion were exceedingly strong between the Romans and the Jews, and at this time, their political subjection made the Jews more bitter than usual. The proud Roman usually felt contempt for the conquered Jew. But this centurion betrays no such feeling; nor does he assume any patronizing air on account of his military command, nor for what he has done for the Jews, nor does he resent the peculiar claims of the Hebrew religion. Taking the whole history into review, we cannot but hope that this centurion was truly converted to God. He could not have been ignorant of the main doctrines of the Hebrew religion. He must have known that they believed in one only living and true God, and that they claimed peculiar privileges as the people of God descended from Abraham; and as we find him here acknowledging himself unworthy of the personal regards of a Jew, and yet possessed of an unwavering faith that He could exercise as unquestioned power over diseases, as he himself could over his soldiers; — and the more so, because this sense of unworthiness and this deep humility imply a sense of sin that could be produced only by the Holy Spirit. When therefore we put together his consciousness of sin — his feeling of unworthiness, and his high opinion of Jesus, and remember that his education as a Roman officer has been completed by gaining considerable knowledge of the world, and especially some knowledge of the Hebrews and of the religion of the God of Abraham, Isaac and Jacob — we conclude that the sickness of a favorite servant was overruled by a gracious sovereignty, so as to be made the occasion of his coming into direct contact with the Son of God, and of bringing out this confession of faith in Him.

Sixth. *The form* of his profession of faith proves its strength. "For I am," says he, "a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Therefore, says he, "Speak the word only, and my servant shall be healed." This was emphatically a military profession. It was logical, simple, brief and strait out. His argument was *a fortiori* — from the weak to the stronger — from the less to the greater. He institutes a comparison between his military authority over his soldiers and servants and the power of Jesus over all things, or at least over spirits and diseases; and he says, I believe that you have all the powers of the invisible world under your command as fully as

I have command over my soldiers. And even more than this seems implied. It is as if he had said, I who am but a subordinate officer, issue my orders and they are promptly obeyed, although I am myself under the authority of my superiors whom I implicitly obey; then much more have you the power to make diseases go or come at your simple word. I am an humble officer, and have command over only a few soldiers and servants, but thou art in command of the armies of heaven, and all things are obedient to thee. His belief that Jesus could heal at a distance implies his idea that our Lord possessed omniscience and omnipresence.

(TO BE CONTINUED.)

SABBATH SCHOOL ADDRESS.

BY THE REV. CHARLES RUSSELL CLARKE, AT THE OPENING OF CALVARY MISSION SABBATH SCHOOL, IN THE COLLEGE CHAPEL, MAY 5TH.

THE city and county of Gloucester, in England, are memorable in the history of the Church on several different accounts. They were famous in the days of Papal glory for their supposed sanctity. At that time there was no spot in England supposed to be so sacred as the shire of Gloucester. And this supposition arose very naturally. Gloucester was honored (for so they esteemed it) with the presence upon her soil of four mitred abbeys, and these were the objects which secured for the county its reputation for sanctity. Indeed, so far did the idea of its sacredness prevail that it became a proverb in England, "As sure as God is in Gloucestershire." This, then, is one of the facts which lends interest to the history of this county. And another is that the Cathedral Church of Gloucester displayed the largest east window of any in England. In our days, and especially in our country, we think very little of the mere windows of our churches, and generally deem that they answer a sufficient purpose if they simply let in the blessed sunshine and keep out the wind and rain. But not so in old times. In those days they thought it very important that the windows of the churches should be stained and made ornamental with letters and pictures. Especially they had this feeling about the east window — the window behind the altar — the window facing towards the Holy Land — the window towards which the faces of the people were turned. They thought it important that this should be especially large and especially beautiful. And in all England there was not (and, I believe, is not) an east window so

large as that of the Cathedral at Gloucester. This is another circumstance, then, which draws attention to that city. But a better circumstance than either of these may be mentioned. Gloucester city gave birth to George Whitefield. Whitefield was the most honored preacher since the days of the apostle Paul. The highest title which can be bestowed upon Spurgeon — the great preacher who is now attracting such audiences in London — is "the modern Whitefield." Whitefield lies buried in this country — in Newburyport, Mass.— where I have myself preached over his tomb, and indeed looked into his coffin. But in Gloucester he was born — and this is another memorable circumstance in connection with the town. But the best circumstance of all remains to be mentioned. Did I say that Gloucester was, of old, famous for its sanctity? How much more than *this* can be said of it! It witnessed the origin of an institution which has gone forth to render *truly* sacred thousands of communities in every part of the globe. Did I say that its Cathedral displayed the largest east window of any in England? How much more than this can be said! Gloucester has sent forth an institution which has in itself been a window far more glorious than any window made of glass — even a window of gospel light to many thousands of youthful souls. And did I say that this city was the birth place of Whitefield? How much more even than this can be said! It has sent forth into the world an instrument which has been blessed to the conversion of infinitely more souls than even the voice of Whitefield, and an instrument which, by the blessing of God, shall never cease in its usefulness while the world endures. Yes, Gloucester in England witnessed the origin of the Sabbath School. There first this great means of saving souls lighted upon our earth when sent down from a merciful heaven.

The story of the origin of the Sabbath School I need not dwell upon. The main facts are these: A benevolent man by the name of Robt. Raikes had occasion one day to pay a visit to the suburbs of Gloucester. Here he was shocked by the profanity and rudeness which he witnessed in the children. But he was informed that what he witnessed was nothing compared with what he would have seen had the day been the Lord's Day! This shocked him still more, and being a practical man as well as a man of sensibility, he was set upon a train of thought which led him at last to plan and establish the Sabbath School. And the noble man was rewarded. He was repaid in two ways: first, by seeing his plan adopted not only in his own vicinity, but all over England. He beheld the Sabbath School

established almost "from Land's End to John O'Groat's"—as the saying is—and thousands of children enjoying the direct teaching of the Word of God every Sabbath day. But this was not all his reward. He was repaid in that best and highest way in which it is possible for a man to be repaid; the institution which he founded was blessed to his own salvation. It is related that he was savingly impressed with Divine truth while engaged in expounding the 53d of *Isaiah* to his Sabbath School class. That heart must indeed be callous which is not touched by this circumstance; which does not swell with pleasant emotion to think that Robert Raikes, the founder of the Sabbath School, rejoices in glory through the *instrumentality* of the Sabbath School. These, then, are the main facts in relation to the origin of this institution. I mention only the main facts, as I have already told the story in detail to the same scholars who are now present.

And now the Sabbath School is extended over the whole earth. It has crossed the Straits of Dover and rooted itself upon the continent of Europe. It has crossed the wide Atlantic and taken strong hold upon the virgin soil of America. Much discussion has been held as to *where* in America the Sabbath School was first established. Perhaps the most general opinion is that this honor belongs to New York city, and to that eminent saint, Isabella Graham. This honor is not distinctly claimed for that lady by her biographer, but yet it is very generally accorded. But, after all, the great fact is not *where* this good seed first lodged in America, but that it *did* lodge in America, yea, and take root and become a great tree overshadowing the land. Overshadowing the land—yes, bestowing its healthful shade, shedding its healing leaves, and dropping its pleasant fruit even upon its western verge—even in California! Safely across the ocean, safely across the continent, has this institution been carried, and now behold it planted beyond the Sierra Nevada, and beside the Golden Gate!

We are met to-day, my friends, to open this new Sabbath School for the city of San Francisco. Congratulate us upon this beautiful new room in which to hold our meetings! How can the children who come together here be otherwise than cheerful, with such an abundance of space to move in, and fresh air to breathe, and blessed sunlight to bathe their dimpled cheeks. And be assured that we teachers will strive to be in harmony with the place. Is the place a new one? By the blessing of God, we teachers will manifest a new zeal and an energy unwonted in training for heaven the precious

souls intrusted to our keeping. And is the place a cheerful one? Under the same Divine blessing will we teachers ever meet our pupils with cheerfulness, and greet them with kindness and teach them in love. Is the place in which we gather a chapel devoted throughout the week to the services of religion? Under God we will strive to make it to every pupil the vestibule of the Church of God, a stepping-stone to the very temple of heaven. We call it *Calvary* Sabbath School. Beautiful and appropriate name! It reveals in a word the burden of our teachings to our pupils. When we teach them from the Old Testament we shall be but guiding them through types and shadows of which Calvary is the substance and the antitype. When we teach them the New Testament we shall be but directing their footsteps among pleasant streams of which Calvary is the crystal fountain. When we tell them of guilt and uncleanness it will be but telling them in other words of their need of the sacrifice of Calvary. When we point them to the way of life that way will be the path to Calvary. And, finally, the same blessed mountain will be the stepping-stone to which we direct their minds for the attainment of the heavenly inheritance. *Calvary* is the name of our school, and *Calvary* will be the theme of its constant teachings. God grant that the blood of Calvary may avail, through appropriating faith, to the pardon of us all!

DR. WOODBRIDGE'S SILVER WEDDING.

We learn from a correspondent of the *Evening Bulletin*, that on the 8th ult., a surprise party made a visit to Dr. Woodbridge, of Benicia, the pastor of the pioneer church of California. It seems this evening was the 25th anniversary of the Doctor's marriage, and no man better deserved such kindness as he received on this occasion from his parishioners. And no one can more heartily unite in the prayer that he may live to enjoy the "Golden Wedding as well," than we do.

"After an hour spent in congratulations, a new scene was introduced in the baptism, by the Rev. Doctor, of the infant daughter of a happy couple who participated in the occasion. It was a beautiful, appropriate and fitting ceremonial. Nothing could have been more charming.

"Previous to their leaving, the Hon. B. C. Whitman, on behalf of the assembled company, made a neat address to Doctor and Mrs.

Woodbridge, tendering the good wishes of all present, with the expressed hope that they might live to enjoy the 'Golden Wedding' as well.

"At the close of Mr. Whitman's address, the contents of a purse, which had been made up during the evening, to the amount of $200 in silver coin, were showered upon the table, much to the surprise again of the worthy pastor, who responded to the address and to the shower of silver, in tones and terms so felicitous as to show that he felt and appreciated all that had been said and done in the kind spirit that prompted it. The whole scene was touching and interesting in the extreme, and will long be remembered."

City College Chapel was dedicated on the 5th May with appropriate services by Rev. Drs. Burrowes and Scott and Rev. Mr. Clarke. Calvary Mission Sabbath School has been opened in this place under very encouraging auspices. It is under the management of the Rev. Charles R. Clarke. We commend it to all our friends. Mr. Clarke's excellent address at the dedication of the Chapel is found on page 532.

ALL MY SPRINGS ARE IN THEE.

Glorious things are spoken of thee, O city of God. * * All my springs are in thee. — 87*th Ps.*

Most glorious things are spoken of that city,
Where, panting, feverish soul, thy home shall be,
When thou shalt reach the long desired haven,—
City of God, my springs are all in thee.

The night is dark: my little barque is beating
'Gainst wind and current in life's rapid stream,
But through the storm, bright in the port I'm making,
I see the beacon lights of Zion gleam.

Haste, haste thee on! tho' cold the winds are blowing,
And not a star-beam glitters on the sea,
Within "the gates" eternal love is glowing,
City of light, my springs are all in thee.

No earth-born love with gilded chain shall bind me,
No joy deceive me with its rainbow dyes,
No painted bliss, no sun-bright hope shall blind me,
Zion, on thee I fix my longing eyes.

In thee, life's river crystal-clear is gleaming,
And softly floats the breeze through life's green tree,
And "over all" the smile of God is beaming,—
Jerusalem, my springs are all in thee.

C. D. S.

REV. DR. PHELPS.

In our last number we had the pleasure of welcoming, in advance, this able and beloved servant of the Lord to our shores, and of congratulating our Church in Sacramento in having secured Dr. Phelps' services. Since then he has arrived and entered upon his labors. His prospects for usefulness are exceedingly promising. He has had a hearty welcome by the people of Sacramento. The following account of Dr. Phelps' resignation has been sent us from his Presbytery for publication in the *Expositor:*

"At a meeting of the congregation of the Westminster Presbyterian Church of Beloit, Wis., held March 7th, 1861, the following resolutions were unanimously adopted:

"Whereas our beloved pastor, the Rev. Joshua Phelps, D. D., has tendered his resignation as pastor of this church, and desires the congregation to unite with him in a request to Presbytery to dissolve the pastoral relation now existing: therefore,

"*Resolved*, That we concur with the Rev. Dr. Phelps in requesting the Presbytery to dissolve his pastoral relation to this congregation; yet, in so doing, we deeply feel the loss we are now called upon to sustain, and in view of this, we would be unwilling thus to concur were it not that the Great Head of the Church has in his all-wise providence seen fit to call him to a more extended field of usefulness.

"*Resolved*, That while we humbly bow to the will of Him "who knoweth the end from the beginning," we deeply regret the removal from our midst of our beloved pastor and his excellent family; that we, as a congregation, have great reason to be thankful to Almighty God for the blessings we have enjoyed in the untiring labors of our pastor, during his stay with us, and that we most cordially recommend him to all among whom he may be called to labor, as a faithful servant of our Lord and Saviour. Our prayer is that God may soon, through his instrumentality and that of those who shall be his fellow-laborers, make that land of gold, to which he has been called, as rich in spiritual, as it is now in material wealth."

On every page of the Bible is impressed the stamp of humanity and divinity.

DR. SCOTT'S PRAYER FOR THE PRESENT CRISIS.

O LORD GOD ALMIGHTY and most merciful, the Supreme Ruler of the Universe and the GOD of our fathers, as Thou hast commanded us *to pray for all men, for kings and all that are in authority*, so we do humbly beseech Thee at this time to bless our country, and replenish Thy servant, our CHIEF MAGISTRATE, and all that are in authority under him, with Thy grace and such heavenly gifts as shall fit them for the calling and state wherein they are placed. And so also, because the hearts of all men are in Thy hands, we do especially beseech Thee to bless our Army and Navy, officers and men, and Thy servants, the governor, the legislature and all the magistrates of this State, and all that are in authority throughout our land, and in our fatherlands and in the whole world; whether they be governors, presidents or vice-presidents, legislators or kings, or conventions or assemblies of the people. Be pleased O Lord GOD, to enlighten all their minds, and give them wisdom and understanding for the times, and incline their hearts to that which is right in Thy sight. And do Thou, O most merciful God, forgive us all our manifold and grievous sins as a people, and so overrule all our national affairs, that harmony and prosperity may be restored to all the American States, and that all the people dwelling together in peace under their own vine and fig tree, may praise Thee continually. Grant unto all the heads of the people, and to all editors and publishers and teachers of youth, a knowledge of the truth and a goodly increase of Thy Holy Spirit from day to day, and so direct their hearts and minds that it may please Thee to save us from any more blood guiltiness in Thy sight. And do Thou, O merciful God, grant us peace in our times, and so govern all nations as to promote true religion in the world, to the praise and glory of Thy Great Name, through our Lord Jesus Christ. Amen.

May 12th.

Religion in the Government.—We labor to have the Bible read in a becoming manner in all the families and in all the churches and in all the schools and in all the hospitals and asylums of the land, but we are altogether opposed to any law compelling it to be read anywhere. We wish it to be read voluntarily. We do not believe the Legislature has any right to interfere with the reading of God's blessed Word in our families, churches, or schools, or anywhere else. And we are in favor of men praying everywhere, and of prayer being made in conventions and legislatures, and in our army and navy, but we are opposed to using the public money to pay for such prayers. Chaplains should be elected by those whom they serve, and they should be paid for their services by voluntary contributions, aided, if need be, by benevolent associations or by the churches. These are our views of what is just and right under our constitution and laws as they are. If we had the framing of a new government, however, we should probably adopt the views of the Mechlenberg men of 1776, or a slight modification of the Covenanter's creed on these points.

The City College of San Francisco.—The exercises of the last term of this institution were closed by public examinations and public speaking on the last days of April. They showed conclusively that the drilling and teaching had been of a most thorough character, and the government kind and paternal, but effective. A thorough and extensive course of studies may now be taken under the ablest instructors in this institution. *One hundred and twenty-seven* students were in attendance. They are a fine class of youth. The next term begins June 3d. For particulars, address *Rev. George Burrowes, D. D.*

Cost of Armies in Europe.—It appears, from the *Almanach de Gotha* for 1860, that the war-debts of Europe, amounting to more than two thousand millions sterling, entail by interest and cost of management upon the people an annual charge of *eighty millions sterling*. And if we add to this the sum invested in military establishments, and the loss of labor, we shall have a total of *two hundred and forty millions* sterling spent every year by the nations of Europe for sustaining their armies in time of peace.

REV. DR. BUTLER AND HIS DEATH.

Though the Eastern and Southern papers and ecclesiastical bodies have taken proper notices of the life, labors and death of this eminent servant of the Church of Christ, we also claim the privilege to make our humble record of him in our far-off field of labor.

It is now many years since we first heard of the Rev. Dr. Butler, of Port Gibson, Mississippi. Almost all of those who are associated with him in our recollections of the times when we first learned to respect and love his name are gone to rest. But a few survive to weep over his grave, and to be strengthened by his faith and courage through a laborious life and in a triumphant death. Dr. Butler was a man of more than ordinary talents and acquirements. He was a gentleman of fine culture. As a preacher of the Gospel he was a first class man in every sense. In this age of change, his fixed residence for almost half a century is remarkable. His fraternal and genial spirit was ever prominent in all ecclesiastical meetings, and over them he always exerted a strong and salutary influence. Mild and loving as a child, he was nevertheless as bold and courageous as a lion when the cause of Christ required steadfastness. He was blest in seeing some of the fruits of his labors go before him; but doubtless a much larger harvest is to follow after him. Dr. Butler died 23d December last.

An eye-witness of his last hours, and especially of the last interview between him and the Elders of the Church, says: "It seemed to me that his face was radiant with glory, like Stephen's of old, and that the angels of God were hovering over us, ready to convey the dying saint to his glorious rest."

His servants and those of the neighborhood, to whom he had often preached and for whose souls he had always felt a deep concern, crowded to see him die and attended his funeral. A kind or admonitory word he seemed to have for each one as long as he could speak, always pointing to Jesus and heavenly glory through his merits.

"No clouds or doubts or fears for one moment seemed ever to obscure his bright visions of eternal happiness, thus with his last breath giving his testimony in favor of that blessed Gospel which he had so long preached to dying sinners. Thus our beloved pastor went from us on Sabbath the 23d December last, without a struggle or a groan, amid the tears of his own dear family and many faithful and loving hearts, he entered into that blessed rest prepared for

those that love God. He said his work was done on earth, and he was ready to go and receive the crown awaiting him."

Dr. Butler left written directions as to his burial. He wished to be dressed in white linen as the Saviour was, and to be laid in a plain wooden coffin, and that the following texts of Holy Scripture, should be written in a plain hand, and laid on his breast in the coffin: "Remember the words of our Lord and Saviour." "Seek ye first the kingdom of heaven." He retained his senses to the last, and often repeated during his sickness with great clearness and comfort texts of Scripture, and favorite passages from the Psalms and verses of hymns. His death was particularly calm and peaceful. His last words to each of his children and neighbors were the words of a dying patriarch. He was also comforted by receiving promises on his death bed from several of his unconverted neighbors, that they would live for Christ, and try to meet him in heaven. A physician, just before he died, asked him: "Dr. Butler, are you willing to go? Can you see your way clear?" "Oh, yes," said he, "all is bright before me." His last words were, "rest — rest." Such was the going home of a faithful servant of Christ, a great and good man.

A HOME TO REST IN.

BY HENRY MORFORD.

THE world, dear John, as the old folks told us,
Is a world of trouble and care;
Many a cloud of grief will enfold us,
And the sunshine of joy is but rare.
But there's something yet to be bright and blest in,
No matter how humble the lot;
The world still gives us a home to rest in,
Its holiest, happiest spot.

Sweet home! dear home! on the northern heather —
On the sunniest southern plain —
The Lapland hut in its wintry weather —
The tent of the Indian main; —
Be it gorgeous wealth that our temple is dressed in,
Be it poor, and of little worth,
Oh home — OUR home — a home to rest in,
Is the dearest thing on earth.

But time, dear John, is using us badly,
Our homes crumble day by day,
And we're laying our dear ones swiftly and sadly,
In the dust of the valley away.
There's a death-robe soon for us both to be dressed in,
A place for us under the sod;
Be heaven at last the home we shall rest in —
The rest of the people of God! —*Selected.*

PRESBYTERIAN CHURCH IN LOS ANGELES.

We rejoice to learn from the *Los Angeles Star*, that the foundation stone of the first Presbyterian church of the "city of the Angels," was laid in an appropriate manner, April 29th, last. The Masonic order presided over the ceremony. The *Star* gives the following notice of *Rev. Mr. Boardman's* address on the occasion:

"A large number of persons were assembled on the ground, awaiting the procession; among them many ladies, who took a deep interest in the proceedings of the day.

"The exercises were commenced by the Rev. W. E. Boardman, Pastor of the congregation, who made a suitable address on the occasion. He ascribed the whole credit of raising the funds to the devotion, the perseverance, and zeal of the ladies, who, through difficulties and discouragemnts, kept their object steadily in view, and by the blessing of God, had so far succeeded as to warrant the commencement of a building wherein to worship God according to the forms of Protestantism. The work was undertaken in no sectarian spirit—in no antagonism to other religionists; it was begun, to wipe away the stain which had so justly and so long attached so our citizens of the Protestant faith who, heretofore, have been as sheep without a shepherd; it was undertaken for the purpose of establishing a place of worship for, and concentrating in religious exercises, all those who did not worship God according to the forms of the Catholic Church. That large denomination of Christians had early provided for the spiritual wants of their people in this locality, and it was intended still further to increase their church accommodation. In this we all rejoiced; but it was equally incumbent on us to provide for the wants of our people, who are now houseless, as regards a place for public religious services. It was a source of gratification to know that, through the benevolent exertions of the ladies, a place of worship would soon be erected for the accommodation of all, and Los Angeles would no longer bear the opprobium of being without a Protestant house of worship. Mr. Boardman continued his remarks for some time, congratulating the members of the church on the interest manifested in the day's proceedings by all denominations in the city — the Hebrew, the Catholic, as well as the various sects of Protestantism, and by the associations of the city."